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The Police of London.

"The police have also of late years been charged with carrying out the Act for abating the smoke nuisance, in which their labors have been attended with marked success. Since the passing of the Act in 1853, 15,335 cases of nuisance have been reported by the police, in 11,405 of which the nuisance was abated when the proprietor was cautioned by order of the Commissioner, or when alterations had been made in the furnaces after examination by the inspecting engineer. It was found necessary to prosecute in 1827 cases, in 1635 of which convictions were obtained, and fines levied varying from 1s. and costs to 40l. But there were 505 cases still pending at the end of 1869. The nuisance of smoke has thus been very greatly abated not only on the land, but on the river.

"Another howling nuisance as well as a great cause of waste amongst the poorer classes, which the police have of late years been called upon to abate, has been the nuisance of dogs—fighting-dogs, rat-dogs, curs, and mongrels. In the course of fifteen months, ending the 28th of February last, they succeeded in seizing no fewer than 20,871 of these animals, 12,257 of which were destroyed. Of the remainder, 4644 were restored to their owners; 3649 were sold to the Dogs' Home, Holloway, at two pence per head; 270 were sold by auction; and 51 escaped.

"Another duty of the police is to take up lost and missing persons, and restore them to their friends. Of 5195 persons reported as lost or missing in the metropolitan district in 1868, 2805 were so restored. They were also instrumental in the course of last year in restoring lost property to the owners, of the value of 21,924l., independent of stolen property, or property left in stage and hackney-carriages, the amount of which was considerably greater. Last year also, the police carried to the hospitals 1347 cases of street and other accidents, besides 732 persons suffering from other causes. And in 1868 they were instrumental in preventing not fewer than 324 suicides.

"Next to the thieves, the drunkards occasion the greatest trouble to the police. There

are the helplessly drunk, who are carried to the police station and kept there until sober; and there are the riotously drunk, who are for the time mad, dangerous, and often uncontrollable. These also have to be taken into custody until their delirium has abated. In 1868, there were taken up by the metropolitan police 2430 disorderly characters (more or less under the influence of drink;) 1665 disorderly prostitutes (the same;) 10,463 drunk and disorderly persons, of whom 5079 were women; and 9169 helplessly drunk, of whom 4336 were women. Of those taken up for drunkenness, whose occupations were known, the most numerous class were laborers, next female servants, then clerks, then sailors; but of the greater number the occupations are not specified. Minute directions are given in the police-book of orders and regulations, and printed instructions are posted in the passages leading to the cells, as to how helplessly drunk persons are to be treated. When carried to the station, 'the handkerchief or stock about their neck is to be undone, and when put into the cell a pillow is to be placed under their head to raise it.' But as mistakes have happened in certain cases of the sort, it is ordered that whenever the person brought in is insensible, whether from drunkenness or not, medical aid is to be immediately called in. Prisoners insensible from illness, drunkenness, or any other cause, are searched in order to take charge of their property and return it to them when recovered from their insensibility; whilst riotously drunk and dangerous persons are searched for arms or weapons by which they might inflict injury on themselves or others.

"The careful supervision of the places where men and women drink and get drunk, is also one of the most difficult and delicate duties of the police. There is the greater reason for this supervision, as the lowest of those houses are the resort of prostitutes and other bad characters, and the harbors and schools of the criminal classes, there being not fewer than 360 in the metropolis (including the city) in 1868, which were the known haunts of thieves and prostitutes. In the same year, informations were laid against 1322 public-houses, beer-shops, and refreshment-shops, for various infringements of the law; and in 1034 of the cases convictions were obtained.

"Next there are the multitudinous idle and lazy persons, whom it is the constant business of the police to watch and keep in check. 'From the moment,' says Frégier, in his work on the Dangerous Classes, 'that the poor man, given over to his bad passions, ceases to work, he puts himself in the position of an enemy to society, because he disregards the supreme law, which is labor.' These dangerous classes include a great variety of idlers, rogues, and reprobates. There are the tramps and beggars,—the match-sellers, rag and bottle-buyers, ballad-singers, fortune-tellers, dog-fanciers,

umbrella-menders, ring-droppers, prigs, area-sneaks, smashers, card-sharpers, clothes-beggars who go about half-naked leaving their ordinary clothes in the lodging-houses, women in white aprons with a crying baby in each arm, burnt-out shopkeepers or farmers carrying about and exhibiting forged begging letters, sham old soldiers 'wounded in the Crimea,' sham shipwrecked sailors who abound after a storm, sham epileptics who live in comfort upon convulsive fits with the aid of a little soap, and a host of idlers, vagabonds, and dissolute persons, from whom the regular thieves and criminals are from time to time recruited.

"The foundation of all these is the common beggar. The beggar is an idler, ready as the opportunity offers to become a thief; and he is often a beggar because he is a thief. The beggar is the enemy of society, and especially of the deserving poor. The French have a true proverb: 'Les mendiants volent les pauvres,' for beggars divert the stream of charity from the deserving to the reprobate. There are many charitable persons who satisfy their consciences by giving to an importunate beggar, when, if the truth were known, they were only contributing to maintain in comfort an incorrigible thief. Hence, there was good reason in the old law which punished the indiscriminate alms-giver as being not only the patron of idleness but of crime.

"Then there are the ill-disciplined, the idle, the vicious, who hate labor, but love pleasure by whatever means obtained. Labor is toilsome, and its gains are slow. There is another and a shorter road to pleasure—the Devil's. These people determine to live by the labor of others; and from the moment they arrive at that decision they become the enemies of society. It is not often that distress drives men to crime; nor are the poor necessarily the vicious. 'In nine cases out of ten,' says the Ordinary of Newgate, 'it is choice, and not necessity, that leads men to crime.' The main incentive to it is love of sensual gratification, which in the ill-regulated, untrained animal, overpowers all other considerations; and, once entered on this career, the criminal pursues the dismal round of vice, falling from one stage to another, until at last the wretched end is reached.

"The classes who live by plunder are of many kinds. There are prigs or petty thieves, prowlers about areas or back doors, pick-pockets, stealers of goods from counters, robbers of dwelling-houses, and skilled cracksmen, or burglars. These several classes pursue their special branches of thieving as tradesmen do their respective callings. Thus, in the single branch of crime connected with the issue of false money, there are four distinct classes of persons concerned: 1st, the makers of the bad coin; 2nd, the dealers; 3rd, the carriers of the money to those who buy it; 4th, the utterers or 'sneyders,' to which even a fifth might be added, the stealers of pewter

pots to be converted into bad half-crowns and shillings.

"The old and experienced thieves are the trainers and teachers of the young ones, whose help they need in carrying on their operations, and whose education they undertake. These old thieves have graduated in many gaols and penitentiaries, and as much time has been devoted to their training as is required to master any of the learned professions. Possessing a treasury of criminal knowledge, they even take a pride in imparting it to the rising generation of thieves. No 'conscience clause' stands in their way. They know nothing of a 'religious difficulty.' In this country the school of criminal knowledge is perfectly free. While good men are higgling about the manner in which destitute children should be taught, the missionaries of crime are busily at work, actively educating the rising generation of thieves. Hundreds of them are turned out of gaol yearly with their tickets of leave, to pursue their respective callings and to serve as so many centres of criminal training and example. The juvenile thieves have even a literature of their own, which flourishes extensively under our famous liberty of the press, emulating in the wideness of its circulation the excellent publications of the Society for the Diffusion of Christian Knowledge.

"London, however, is by no means the exclusive training ground of the criminals that frequent it. As enterprising men come up to London from the country to push their fortunes, so do enterprising thieves. Lancashire business men are distinguished for their energy, and so are Lancashire criminals. Indeed Lancashire is, even more than London, the great nursery of crime. More than half the convicted criminals of England and Wales in 1868 belonged to three counties; Lancashire supplying 23.6 per cent., Middlesex 20.5 per cent., and Yorkshire 10.8 per cent. of the whole number.

(To be continued.)

Edward Chester.

The narrative of the life of this good man, written by his wife, and republished in "Friends' Library," is accompanied by the following observations of the Editors:

"This narrative presents a view of the simplicity and devotedness of the Friends of that day, and the spiritual enjoyment with which they were rewarded. It holds forth an incitement to the few, who now assemble in many places for the same object (divine worship) to double their diligence and their fervor under the conviction that the same happy results would be attained. Do we not believe, that He with whom there is no variableness neither shadow of turning, and from whom every good and perfect gift is derived, continues to grant the aid of his Holy Spirit to the humble, dedicated soul, in its sincere efforts to wait for and draw near to Him? Were this the pre-eminent object of its desire and pursuit, the things of this world would be held in their proper place—the heart would daily expand with living aspirations after God, and that purity which he requires, and when convened to offer public worship to him, to whom we owe all we have and all we are, he would graciously draw near to us, tender our souls with his Divine presence, and give songs of praise and thanksgiving for the multitude of his mercies and loving-kindnesses which he

bestows upon his unworthy creatures. And we have substantial ground to believe, that enlargement of the number which is now much reduced in some places, would be one of the consequences of a lively daily devotion, as it was in the rise of the Society. It is the spirit of the world, in some or other of its fascinating forms, that is robbing us of these riches, which the key of David only can give access to, the gold tried in the fire, which makes truly rich; the white raiment which can only clothe our nakedness; and the eye-salve that gives clear preception, both of our own states and of the things which pertain to salvation, without which all our possessions and attainments will be lighter than vanity, and avail as nothing."

Narrative.—He was religiously inclined from his youth, having his conversation then mostly among the Baptists. About the seventeenth year of his age, his father died intestate; and his mother, who was a religious woman, committed the care and management of her business to him, which he readily undertook for her, and for twelve years conducted it with so much diligence and faithfulness, that he improved the estate and left her more for her other five children, all younger than himself, than their father could have given them, if he had made a will—a good example to young men thus circumstanced.

When he was about eighteen years of age he joined in communion with the Baptists, and was held in such esteem by the chief of them, that I, who then frequented their meetings, have heard them say, he was likely to be a teacher among them; and they would often be putting him forward to exercise his gift, as their manner of speaking was; but I have heard him say, he waited for a stronger and more powerful impulse on his spirit. Sometimes through their importunity, he undertook it in their private meetings; but it brought trouble upon him and an exercise of mind, for he was not satisfied with the outside of religion. His spirit travailed after the enjoyment of the substance; an hunger being begotten in him after that bread which comes down from heaven, and a thirsting after that water which springs up to eternal life, and was to be set open as a fountain to wash in, from sin and from uncleanness.

Whilst his mind was thus exercised, with desires after the Lord, he was graciously pleased to manifest himself to him in love and with power, so that I have often heard him say, he was convinced of the blessed Truth by his own fireside, as he sat alone bemoaning his condition, and crying to the Lord for power to overcome those sins which secretly and so easily beset him. Under this exercise, the doctrine of the cross of Christ was opened to him, by the illuminating Spirit of God, by which he clearly saw, and was fully satisfied, that the way to know and witness redemption and salvation from sin, was to take up the daily cross; that which crucifies to the world, and the world to us, and which crucifies the flesh with the affections and lusts; and thus to follow the Lord Jesus Christ.

When the sense of this was imprinted on his mind, he cried within himself, "alas! have I been a professor of religion so long, and have not yet known the power of the cross of Christ? Have I read the Scriptures so often, and have they been to me all this time but as a sealed book?"

Some little time before this, he heard of a

people in the North of England, who professed the light and inward manifestations of the Spirit of Truth, to be their guide and teacher; and he felt a strong desire to know them. Providence so ordered it, that John Askew, a Friend, of London, brought a young man to his house, whom he has since thought was Richard Farnsworth, with whom he had a conference, to his great satisfaction; and expressing a wish to have more acquaintance with this people, then in scorn called Quakers, many of them afterwards called upon him. His heart being opened by the Lord, his house was opened also to receive and entertain the servants of the Lord, at a period when they could hardly get entertainment in some places for their money.

Now that he gave up to follow the Lord, it pleased the Lord to bless him inwardly and outwardly; he was increased in the things of this world, and grew in knowledge and obedience of the Truth, and was enabled to suffer for it, both in the spoiling of his goods and the imprisonment of his body. For being brought before the justices in Oliver Cromwell's time, for bearing his testimony against the oppressive burden of tithes, and not having freedom to put off his hat to them, he was committed to prison for it, and was the first Friend that was sent to Bedford jail on Truth's account.

He has often since been a prisoner, but not long at a time, for being beloved by most who knew him, both justices and others, because of his innocent life and peaceable and loving behaviour, his neighbors were always uneasy when he suffered. One of his persecutors became so much so, that he went from justice to justice to get him discharged, and would not come home without him, so mightily did the Lord work for his deliverance. But he always came forth clear in bearing his testimony, through the Lord's assistance, to whom be the glory.

About a year after his conviction, which was in or near 1654, it pleased the Lord in his tender love and great compassion to my poor soul, to beget in me also a sense of my want of the right knowledge of a Saviour to save and preserve me from my sins. Through the Lord's mercy to me, I could read the Holy Scriptures and was pretty well acquainted with the literal sense; yet I found I wanted the knowledge of that which could give me power and strength to fulfil them, which I saw to be my duty, and that without it I was not fit for the kingdom of heaven. This brought a great exercise upon my mind, and I may truly say by night on my bed, I sought Him whom my soul longed after, but I knew not where to find Him. I passed nights of sorrow for my mis-spent time, though I had never been addicted to gross evils, having had my education amongst a sober people.

In this state the Lord was graciously pleased to hear the cry and regard the pining of my poor soul, which had breathed after him, even in my tender years. Blessed be his great name, he appeared in the needful time, and turned my mind inward to his Holy Spirit, through the powerful and effectual preaching of the then contemptible people called Quakers.

By this time meetings were settled at Market Street, at Sewell, and at Dunstable, where my dear husband and I were two of about twelve, who for some time met together, till the Lord increased our number. But not

one of those twelve, who first sat down there to wait upon the Lord, now remains but myself only, the rest having laid down their heads, I hope, in peace with the Lord.

After our little company was somewhat increased, we still sat together for the most part in silence, not having a word spoken amongst us for several months. Sometimes a ministering Friend was sent by the Lord to visit us with a living testimony, whereby we were encouraged to wait upon the Lord, and directed where and how to wait, so as to find him and be accepted of him. And the Lord's presence and power being what we waited for, blessed be his name, he never sent us altogether empty away; though sometimes we waited long, before he brake forth in his tendering power and consoling love; which, when it did break forth, brought into true humility and tenderness, and begat in us a strong desire and cry after more of the same. And I can truly say it was a great day, for the blessed Truth prevailed and prospered.

After we had thus walked together for several years in the profession of the blessed Truth, my dear husband and I took each other in marriage, on the 19th of the Fifth month, 1663. Being the first who were married amongst Friends in our meeting, or in this county of Bedford, that we had heard of, we had no track to follow, and that good order which is now established among Friends was then wanting. Wherefore we took each other in a public meeting, and had a certificate signed by about seven Friends of that meeting; and we joined in that which through the Lord's assistance, caused us to love and to be faithful to each other, until death.

In the year 1665, it pleased the Lord to bring my husband forth in the ministry, declaring what he had done for his soul, setting forth the great love of God to man, and exhorting all to come unto and persevere in the blessed way of Truth, that they might inherit everlasting life. And truly his honest, plain testimony made such impression on the people, and produced such tenderness in them, that the remembrance of it rests upon me with great satisfaction. From that time forward, as the Lord by his constraining love drew him forth and gave him utterance, he labored in the service of Truth, and had great travail of spirit, more especially for the meetings to which he belonged, Market Street and Sewell, where his service mostly lay. Sometimes he had drawings to visit Friends in other meetings, but always felt a care, that he might not make that little dispensation of the Gospel, as he used modestly to call it, which was committed to him, chargeable to any. He was also much concerned for the recovery of those who professed the holy Truth and yet walked disorderly, or not according to it.

His tenderness and love to me I want words to express; but this I can with good assurance say, we were true help meets to one another, and our love increased to the last; for it stood not in the natural affections only, but it was grounded in that which endures forever. When the period of our separation drew near, this made me desire to be thoroughly resigned and kept subject to the Lord's heavenly will, for therein only could I be comforted on parting with my dear husband, considering that my loss, was his greatly desired gain; even that he might be in the full fruition of Divine love in the heavenly mansions, "where the wicked cease to trouble and

the weary are at rest." Blessed be the name of the Lord, who now as well as formerly, hath made in measure, hard things easy, and bitter things sweet.

In his last sickness he uttered many comfortable expressions, though it was often difficult for him to speak. He would often say, he felt more of the love of God than he could express, and he much desired stillness and retirement, saying, he knew the worth of a quiet habitation. I felt him in that love of God, which surpasses the love of all things here below, in which we were joined together by the Lord, and in the same love the Lord was pleased to separate us, by taking him to himself, on the 23d of the Twelfth month, 1707, in the seventy-fourth year of his age. And now my desire is, that I and the children he hath left behind him, may follow him in that straight and narrow way, which he took delight to walk in, until we arrive at our journey's end in true peace with the Lord.

This was upon my mind to write in commemoration of the Lord's gracious dealings, in the remembrance of his goodness to us in our tender years, how he shed abroad his love in our hearts when we were but young, which drew us to love him again, and not to think any thing too dear to part with for his name and truth's sake. Surely we had good cause to say, He remembered the kindness of our youth, when we followed him in a land that was not sown, through briars and thorns. Hitherto he hath been the support of our youth and the stay of our old age, and hath helped my dear companion to become more than a conqueror, through Jesus Christ who loved him; and that it may be so with me also, and with all who love the Truth in sincerity, is the earnest desire and fervent breathing of my soul to God.

ELIZABETH CHESTER.

Dunstable, 31st of the First month, 1708.

From "Good Health."

Gymnastics.

(Concluded from page 92.)

A proper system of training must accordingly be one which provides for the due exercise of all the muscles, voluntary, respiratory, and circulatory, but it should also imply a diet best suited for the development of the muscles, that is the formation of hard flesh, not of fat, for fat is not only useless, but injurious, from a trainer's point of view. * * *

Diet no doubt constitutes an important portion of any system of training; by it alone, bodily changes of considerable importance may be effected, but by it alone we cannot develop our muscles, or give the frame unusual power and endurance. For this, exercise is necessary. As we have again and again said, increased action implies increased waste, but also more speedy growth as well as greater development, whence its value in a system of training. But exercise to do good should be systematized, and that nowadays has been done, the system constituting what is called Gymnastics. We have said a *system*, for gymnastics, except undertaken systematically, are useless. Further, we have pointed out that gymnastics should be employed for three special objects: as a means of educating the body; as a sanitary measure to prevent certain forms of disorder; and as a means of cure in certain other forms. Then, again, according to the end in view, the character of the exercises should vary, and accordingly we

have two systems to deal with, known respectively as *light* and *heavy* gymnastics.

Exercise, although the fact is too often overlooked, is really one of the necessities of life. Man has been condemned to earn his bread by the sweat of his brow, but in return his labor has been blessed to him, for thereby his body is strengthened, his happiness increased, and his life prolonged. There are, no doubt, many employments inimical or injurious to health, but of the fundamental fact that exercise is good for the animal frame there cannot be a question. * * *

But in many occupations under our system of civilized or divided labor, certain parts of the body are called into play to the exclusion of others; and it should be the special function of gymnastics to remedy this tendency to unequal development. No one who, especially in our large towns, has had occasion to examine the chests of a number of individuals—a process the necessity for which in hospitals is painfully frequent—can have failed to be struck with the multitude of badly formed busts and undeveloped bodies which come before him. Now, for these, in many instances, a process of physical education would be their [physical] salvation. Unfortunately it is not always to be had, for *skilled* masters in this department are much rarer than in those which relate to mental growth. * * *

Muscles are intended for interrupted, not continuous, action; give them intervals of rest, and they will go on acting. But, it may be objected, there is the heart, which you have told us is really a hollow muscle; were it to cease to act, we should die. No doubt this is true in one sense; were it permanently to cease to act, undoubtedly we should die, but it is not continually contracting, it alternately contracts and expands, action and repose succeed each other even in the case of the heart, and still more should this be so with other muscles. To place a child upright against a straight board, or even on a music stool, without any support, is not to give the muscles free play, but rather to confine their effect to a rigid and unyielding fixation of the body. Here it is all action and no repose for certain muscles, all repose and no action for others, and this is the very thing to be avoided,—uniform development, the result of uniform exertion, is that at which we should aim.

One of the most serious features of life in the present age, is the rate at which men of action live in the great crowds which constitute our modern cities. The numerous inventions which have enabled us to vanquish time and space, have entailed on us the necessity of living fast, to use the word in its plain sense. He that would win the race of life must be at least as speedy as his fellow competitors. So much depends nowadays on education, both general and special, that parents are encouraged to force, as it were, the intellects of their children. A boy that is fond of his books is favored over his rougher and hardier fellows, who prefer exercise in the open air to study; perhaps in our modern civilization this is natural, but there can be no doubt that when carried to any great extent it is prejudicial. For a man to fight well the battle of life, it is essential to have a sound mind in a healthy body, but to insure a healthy body nothing is more needful than a due indulgence in the healthy sports of childhood, a due proportion of bodily, as contra-

distinguished from mental, exertion in boyhood and manhood. * * *

For of all these purposes gymnastics is the instrument we propose to employ; gymnastics in the sense of a system of physical education. Now it is quite clear that the exercises which would be calculated to fit a strong and hardy man for the boat race, would be altogether unsuited for a gentle and tender girl who had a tendency to stoop. Hence it is good to speak of light and heavy gymnastics, the former adapted for the weaker class of learners, the other for those of stronger frames and more mature years. * * *

As already pointed out, every judicious series of exercises will imply a training of the organs of respiration and circulation. Walking and running are those which perhaps most readily effect this, as they do not interfere with the upper limbs, and hence they are chiefly employed for improving "the wind," as it is called, for when the arms are brought into play for any powerful effort, say pulling at or lifting a heavy weight, if there be great resistance, the looker-on will speedily observe the performer become redder and redder in the face till he is almost purple. The reason of this is, that the muscles of his arms having proved insufficient to effect the removal of the body causing the resistance, he has called a new set of muscles into play by fixing his chest, so that during these powerful efforts no breath can be taken. Consequently, as the blood is rapidly undergoing change in the rigid and contracted muscles, and as the heart continues to drive the blood thus fouled through all parts of the body, it not being aerated by passing through the closed lung, the surface darkens, and the blood which should pass through the lung accumulates outside it, the two together producing the reddening and darkening of the features. This is straining the lung, not exercising it; it is equally injurious to both lungs and heart, for both are alike strained, the lungs to resist, the heart to drive on, the blood current. Hence, for gymnastics of the lungs and heart, exercises which do not involve the upper limbs should be selected.

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 91.)

"5th mo. 13th, 1855. It seemed to me in our meeting to-day, as at other times, that there are a number of seeking individuals that attend with us on First-days, who are not members of our religious Society. For such I have craved, that their minds may not be outward, but that they may be turned inward, where availing prayer is wont to be made; that so they may be taught by our blessed Saviour who condescends at seasons to teach his people Himself. Earnest desires were also felt for our poor scattered Society, the church, that through the powerful cleansing operation of the Holy Ghost and fire, she may be brought out of her present wilderness state, clear as the sun, fair as the moon, and terrible as an army with banners.

"7th mo. 22d. Since the foregoing date I have been much afflicted from varied bodily ailments, from which I suffered much acute pain: yet through the goodness of the Lord, my mind was kept in a good degree of quiet resignation; and at seasons an evidence was granted that I was not cast off, but was still

regarded by Him, who careth for the sparrow—an unspeakable mercy. May I be kept humble and grateful in the remembrance of it. I have been at meeting to-day, the third time since my recovery. It seemed to me, the condescending goodness of Israel's Shepherd was spread over us, and an invitation went forth to those who may be standing at a distance, to come, taste and see for themselves, through holy submission to the Lord's will, that He is good, and that 'it is better to be a doorkeeper in his house, than a dweller in the tents of wickedness.'

The following letter to William Evans is dated,

"8th mo. 11th, 1854.

"My dear friend and brother in the Truth, William Evans,—My mind has been so much in sympathy with thee, since hearing of thy present prospect of religious service, that, though feeble in body, I do not feel quite satisfied without telling thee of it, with desires for thy encouragement in the line of religious duty, well knowing that is not the path we would choose for ourselves, but is that which leads to a peace far surpassing all mundane enjoyments. There is an oppressed seed within the compass of the Yearly Meeting of Ohio, who I have no doubt often go mourning on their way, when the secret language of their hearts may be, 'Spare thy people, O Lord, and give not thine heritage to reproach.' These I believe will be glad of thy company, the aid of thy spirit, and I trust gospel labors. The silent query has more than once arisen in my mind of latter time, will not William Evans feel drawn to attend the approaching Yearly Meeting of Ohio? And when I heard thou felt an engagement that way, I may say a feeble tribute of thanksgiving arose, in believing that the Lord of the harvest is still mindful of those who are desirous of serving Him in sincerity and faith; and is furnishing fellow helpers in the arduous field of labor. Truly there is strength in unity; and where there is a want of it, how does weakness prevail. Yet I do believe the great I Am will be with those whom he hath anointed and put forth, strengthening them for His work, and feeding them with food convenient for them. Though thou may meet with opposing spirits, dear friend, yet as the clothing of thy mind continues to be that of humility, I trust thou wilt be enabled from time to time to put the armies of the aliens to flight, and the language of thy heart at seasons be, 'Thanks be to God who hath given us the victory, through our Lord Jesus Christ;' and the encouraging promise of Holy Writ now arises, 'Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"Thy letter of 7th month 9th, was received, and was acceptable and instructive as all thy letters have been. The feeble state of my health at present, being pretty much confined to my chamber, forbids my replying to the particulars mentioned in it. Thy precious wife also has a full share of my sympathy; not doubting but that she will be supported during thy absence by Him whom she desires to serve, and who has occasioned her to say, 'Hitherto the Lord hath helped me.' A letter from thee, or from thy dear wife during thy absence, would be according to my desire.

"In feelings of tenderness and affection, I remain your friend, HANNAH GIBBONS.

"P. S. You are aware, dear friends, that I have not much qualification for letter-writing, being often at a loss for language to express my feelings; but the foregoing may serve to let you know that you have the sympathy and unity of a feeble and almost worn out sister."

Very pleasant and precious are the evidences of heavenly mindedness and deep humiliation of soul, as becometh the followers of the lowly Jesus, that are manifest in the foregoing letter. Truly it must be among the great things to have the spirit of a little child; even whole-hearted dependence upon Christ Jesus, as he is pleased to reveal Himself within as the hope of glory. Humility is an indispensable requisite of the christian character; being the crowning grace of all the other graces, and the soil in which they grow. It is this, that in the songs of Solomon, causes the garments to smell as Lebanon, of myrrh, and aloes, and spikenard: which invite the Beloved of souls to come into His garden (the renewed soul) and eat His pleasant fruits. Perhaps it is not so much from a lack of knowledge, or a defect in understanding, as from a want of simplicity, of littleness, of contrition and humility before the Searcher of hearts, that causes any to stumble on the dark and barren mountains, being destitute of rain or dew. But where those saving virtues are, through Holy Help, attained and kept to, how the Lord in His mercy will help such, poor and weak and unworthy as they may feel themselves, to press forward in meekness, faith and patience, unto the ever blessed reward, "Enter thou into the joy of thy Lord."

Another lively feature in a correspondence between those now forever gathered around the throne, is the sweet religious fellowship and unity that is so observable in the outpourings of their heaven-bound hearts. While this doubtless was mutually strengthening to them, even as "iron sharpeneth iron," is there not encouragement in it for every weary, often cast down, and struggling traveller towards the city of the saints' solemnities, to "look," after the precept of the apostle, "not every man on his own things, but every man also on the things of others:" to seek to "bear one another's burdens, and so fulfil the law of Christ;" that thus, as we are enjoined, "in lowliness of mind, let each esteem other better than themselves," we may, with every aid and blessing within our reach, press towards the mark, for the prize of the high calling of God in Christ Jesus.

The Diary proceeds, "8th mo. 12th. Our beloved friend Sarah Hillman, of Philadelphia, attended our meeting, on her way to West-town School and Concord Quarterly Meeting. I thought her service with us was attended with a precious feeling.

"19th. It seemed to me we had a good meeting in silence this morning. May all the praise be given to Him to whom alone it belongs."

(To be continued.)

Redemption.—Perfect redemption consists, first, in paying the price of ransom; and second, in bringing out of bondage, and setting the prisoner at liberty. Our Saviour paid the first by his suffering and sacrifice; and He performs the last by the effectual operation of his spirit, in the hearts of those who receive him, and resign wholly to him.—*Joseph Phipps.*

For "The Friend."

Three Movements.

The grander manifestations of motion in nature, the physical changes apparent to our senses, and familiar to our every-day life, on cease to impress us as wonderful. Having accepted from childhood, certain great laws or principles as true—incomprehensible as they may be in themselves—we look upon the results of the operation of those laws as perfectly intelligible; as they often are. The attraction of gravitation taken for granted—the theory which it is safe to say, the human mind cannot understand nor explain, except as a power imparted to matter by the Author of the universe—we cease to wonder at the fall of a stone, or the sweep of a planet. The principle of evaporation being given, the great circle of the waves, the silent picking up of the little particles from the surface of the sea; their deposition upon the mountains; their course back through the rivers to the ocean again, become a matter of course, easily, as we say, explained. Frame a theory for heat; and the three states of matter, solid, liquid, and gaseous, are explained; and the roaring of the wind, the dashing of the waves, the eruption of the volcano, and the shock of the earthquake are nothing but legitimate results. Light is the effect of a form of motion—this motion is amenable to certain laws—reflection, refraction, &c., accept these, and nothing but the necessary conditions of situation and moisture are needed to produce the rainbow; we say we understand it, and it ceases to be wonderful.

"God moves in a mysterious way
His wonders to perform;"

It is not so much in the movements of the sea or the storm, that the mystery impresses us, as in the silent chemie forces which we cannot see, but whose results are evident all round us, and in the movements which, with the aid of a glass, we can see, yet, from having no convenient theory at hand, cannot understand. The record of an evening with the microscope will illustrate this in a manner interesting, perhaps, to some of the readers of "The Friend."

We have a fine instrument—magnifying more than 1000 diameters. Let us put it to work and see what it can reveal to us. An aquarium furnishes us with a common tadpole, in full vigor, just arrived at the dignity of six feet, yet still bearing the mark of his immaturity about him, in the shape of a large flat tail. Swathing him in wet cloths, for the double purpose of keeping him alive and still, we lay him carefully upon a slip of glass, and bring one edge of his uncovered tail under the lens. Magnifying him 150 diameters, a wonderful sight is discovered. We see the whole section before us, interlaced with small channels, some larger, some smaller, through the former of which something is rushing with rapidity truly astonishing, while oval particles are slowly creeping along the others, till they meet the stream at the intersections, where they are jerked into it and carried down the current. Those oval, nearly transparent bodies are the blood corpuscles, the smaller vessels are the capillaries; the larger, the veins; and that rapid torrent—for so it seems under the glass—is the blood rushing back towards the heart, to be again forced out through the arteries towards the extremities. Thus we have ocular demonstration of the circulation of the blood.

This is the *first* movement—that seen in the animal kingdom—a motion of the nutritive fluid through *tubes*, from one centre. In the more highly organized bodies, that centre is a pump; in the lowest orders, the tube itself is the motive power; but that movement back and forth from one end to the other, through tubes, is characteristic of animals.

While our tadpole is quiet, let us make him a martyr to the cause of science, and *wound* the tail—a penknife does it—causing one flop, after which he is passive as before. Here we have a beautiful illustration of the recuperative powers of nature: at first the blood pours out of the divided veins in a great stream, seeming, as we view it through the glass, to be carrying the life of the animal away with it; but soon, *very* soon in such a subject, it ceases. The little oval particles come up to the chasm, and wedge themselves in, and pile up one on another, until they finally bridge it over and lay the foundations of a new flesh and a new skin, over this the blood begins again to flow, depositing a particle here, and another there, as it goes, until in the course of a very short time, the rent is mended, and everything is as before.

Putting our patient tadpole back into the aquarium, we turn to another kind of motion that the microscope reveals to us. In almost any running stream, we may find a delicate green water-plant, beautifully jointed like a cane, the joints sometimes spreading out in a fan-like shape, and being from the $\frac{1}{20}$ of an inch to an inch long, known to botanists by the name *anacharis*.

A fragment of this is placed upon a slide, and a power of 150 diameters turned upon it. Arranging it so that one of the smaller joints is wholly within the field of view, we have another wonderful sight. That cell—looking about the size and shape of a banana—is full of a fluid, suspended in which are little particles of apparently solid matter, and slowly up one side and down the other, this fluid is moving, carrying these particles with it. We move the slide so as to bring several cells, or parts of cells into view, and we find that in all, the same rotating motion is going on—not always in the same direction as to the different cells, though it is constant in any one. Again, the single leaf of another aquatic plant about $\frac{1}{10}$ of an inch long, by half as wide, is slipped under, and a power of 800 diameters brought to bear upon it. The whole field is now full of small cells—long and narrow—and in each one this same motion is seen, it being perfectly evident that the circulation of each cell is independent of that of every other.

This is the second movement—that of the *vegetable* kingdom: differing entirely from that which we saw in the tadpole; in that the one is a progressive motion through tubes, all having connection with one another; the other a rotary motion in cells, each distinct from the rest. It seems now to be well established that the common idea of the circulation of the sap in plants—that it ascends and descends in vessels for the purpose—is not founded upon fact; but that, on the contrary, the plant consists of an assemblage of cells, placed end to end, and side by side, through the walls of which, by the principle known to philosophers as *osmose*, the thickened and the thinned sap are passing up and down at the same time.

A plant, a part of which is in the open air, and another portion in a warm room, will

sometimes show signs of life in the room, while the lower part is frozen outside. On the theory of the rise of the sap from the root, this is hard to explain, while a simple experiment with our slide seems to make it clear. If we chill it, the motion in the cell becomes sluggish and finally ceases altogether; warm it over the lamp, and it starts again, becoming more and more rapid until the temperature reaches about 100° F.

Thus in organized bodies, under the influence of what we call "vital force," motion is constantly going on—motion of a fluid holding in suspension solid particles; and we have seen the distinction between animals and vegetables as regards this movement. There remains a third kingdom—the mineral. Is it probable or possible, that it too has a motion of its own? Let us see. A small portion of albumen is coagulated by carbolic acid and water, and being of about the same specific gravity as the water, is held in suspension by it, giving it a milky appearance. We are now about to peer into some of Nature's most secret recesses, and for this purpose we use our best power, magnifying the objects beneath it 1200 diameters, or *one million four hundred and forty thousand* times. The slide containing the prepared albumen, is placed beneath, and the most wonderful view we have had to-night is spread before us. The whole field is covered with little specks and spheres, from the size of a pin's point to half that of its head, *and every one is in motion!* At first, all appears in confusion, but as we watch, we think we can detect a method there, and the spheres seem to revolve around each other and to interchange places, each with a peculiar tremulous motion, very different from anything we have seen before.

The specimen we are looking at, has been prepared and sealed up for over a month; yet during all that time, whenever it has been examined, the same strange movements have been seen. It is not the effect of the jar in handling, for we pound upon the table, and it makes no difference in the dance of the minute particles, which vary (as is easily told by the micrometer) from the $\frac{1}{20,000}$ to the $\frac{1}{80,000}$ of an inch in diameter.

Other substances act in the same way, the only condition seeming to be, that they should be sub-divided very finely, and suspended in a medium of about their own density. It is now thought that this method enables us to come nearer than any other to the *molecules* of matter, and that in such a case we are actually looking at *molecular motion*.

This, I have said, is the most wonderful sight of all. Yet, why? Is it because we cannot understand what causes these particles to move? Do we understand any better what causes the blood to move in an animal? We say the heart is a pump, and forces it through the system; but what makes the heart beat? Is the reason of that strange rotary motion, if it is such, in plants any clearer? Is not this molecular movement more mysterious, in our common acceptance of that term, because it is occasioned by some power or force with the workings of which we are not familiar, and for which we have not coined a name; and more than all, because we cannot see its end or purpose?

Yet conjecture is busy over that purpose. Can it be that motion is the condition of the atoms of all bodies at all times? and that heat and electricity and *all* force are but modifi-

cations of that motion? Is this modern theory of the philosophers to receive visible demonstration? Questions connected with this curious subject crowd in upon us almost unbidden, and we know not whither they may lead us. It were wise to stop in time. A.

For "The Friend."

An opportunity is presented to a Christian teacher and philanthropist, for effecting much good to the Freedmen and those surrounding them, a few miles from this place.

In order to effect an engagement soon, the particulars are in part stated, viz., the school of sixty pupils and neighborhood are on a branch of the Holstein river, populous and rather looking up. The feeling towards Freedmen's schools not dangerously antagonistic, but awaiting the *results of good management* in the training of the colored people. The situation could be most advantageously filled by a *man*: being rather isolated, and attended with hardships; but with opportunities and extent calculated to bring good abilities to bear on the present critical condition of the Freedmen; which was most pithily expressed to me by one yesterday, "They gwine to throw us right back again." It is plain that the cause so long labored for, demands very earnest effort, just now, to stay the current of corruption, used to influence the political weight of Freedmen's vote. The spread of intelligence in school training is one of the chief means of doing this; and a teacher with the right spirit, and the necessary experience, prepared to endure privations, and accept very moderate pay, after bearing his expenses down, would do a noble deed by coming. It is almost too much to ask; but if there are any prepared for such a sacrifice, please to address, very soon,

YARDLEY WARNER,
Maryville, Tennessee.

Eleventh mo. 8th, 1870.

For "The Friend."

Our Vineyards.

I once heard a friend remark that he knew of no more fruitful field of labor than the vineyard of our own household. He was alluding to that religious care and labor which it is the duty of the Christian to extend for the help of himself and others. His words have often since been remembered, and I have found them applicable in many instances.

That dignified servant of the Lord, Sarah Lynes Grubb, said that she had known no other religion all her life than the will of God; and truly to have our hearts brought fully into subjection to the Divine will, to know and obey the commands of our Heavenly Father in all things, is the great work of religion. It is His Holy Spirit which accomplishes this, and in view of the glorious and blessed results which follow, we ought to welcome, as our choicest blessing, its operation in the heart, even in those painful experiences, compared in the Scripture to baptism with fire, in which the corruptions of the heart are searched out and consumed. "The perfect discovery of the Day-spring from on high," says David Barclay, "how great a blessing it hath been to me, and to my family." The apostle Paul bears a clear testimony in the language, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Let none then shrink from full,

unreserved submission to the humbling operations of the Divine hand, bringing them into repentance time after time for their wrongdoings; for as they patiently abide under the refining hand of the Lord, they will know the power of evil over them to be weakened, and their desires for holiness and purity to be strengthened; and hope will be raised in their hearts, and their confidence in the Lord's goodness and mercy will increase, and at times, as He sees to be best for them, His sweet, contriving presence will overshadow them, giving them a little foretaste of the good things laid up in store for them that love and serve him.

Let me earnestly press upon the visited ones amongst us, the advice of a deeply experienced servant of former years. "Do not look for great matters to begin with; but, be content to be a child, and let the Father proportion out, daily to thee what light, what power, what exercises, what straits, what fears, what troubles he sees fit for thee; and do thou bow before him continually, in humility of heart, who hath the disposal of thee, whether to life or death forever. Ah! that wisdom which would be choosing, must be confounded, and the low, humble thing raised, which submits, and cries to the Father in every condition. And, in waiting to feel *this*, and in joining to *this*, thou mayest meet with life; but death, destruction, and separation from God, is the portion of the other forever! Oh! that thou mayest be separated from it, and joined to the seed and birth of God; that in it, thy soul may spring up to know, serve, and worship the Lord, and to wait daily to be found by him, until thou become perfectly like Him. But thou must join in with the beginnings of life, and be exercised with the day of small things, before thou meet with the great things, wherein is the clearness and satisfaction of the soul. The rest is at-noon-day; but, the travels begin at the breakings of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil is not so manifest and certain; yet *there* must the traveller begin and travel; and in his faithful travels, (in much fear and trembling, lest he should err,) the light will break in upon him, more and more."

As we journey forward in this heavenly path, we will find duties laid upon us which concern others as well as ourselves. We will be drawn in love to watch over the members of our family circle,—to promote their comfort and happiness, to avoid everything which would injure their spiritual welfare, and to do all we can to promote their temporal and eternal interests. I believe that a measure of this concern will be felt at an early stage in the Christian growth; and that it will increase, and become more evident in its fruits, as we become rooted and grounded in the Truth. It will expand beyond our own domestic circle, and embrace, in its widened limits, the household of faith, those united with us in religious profession; and it will recognize as children of our common Father, those of every nation and clime: the household will include, as of kin, all those who were made "of one blood to dwell upon the face of the earth."

While I would encourage all to open their hearts to the influence of that love which permeates the exhortation of the apostle, "Look not every man on his own things, but also on the things of others," and to guard against that selfishness which is natural to

the unregenerate heart; yet it is very needful to bear in mind the language of our Redeemer—"without me ye can do nothing." Therefore in all movements of a religious nature, looking to the welfare of others, we ought to know that they are duties laid upon us by our Law-giver, as otherwise we may go forward without His blessing, and hurt ourselves without benefitting others. There must be a degree of preparation experienced, and a Divine call or opening for labor, to enable us to work the works of our Heavenly Father. Yet we should be careful not to stifle right calls to exertion for the benefit of others, and by so doing lose the blessing that would attend the faithful discharge of duty.

We sometimes exert ourselves much to interest and help a stranger. Have we ever considered whether we are equally ready to devote our time and our energies for the benefit of those with whom we are daily associated—our own families, friends and neighbors? Do we properly cultivate our own home vineyards; doing all we can to make them pleasant and attractive, in a social and intellectual way, as well as to exercise a proper religious influence over those who come within their enclosures? There is surely a defect in that man, who reserves his amiability of character, his unselfishness, his powers of intellect, and his zeal for religion, for exhibition to strangers only, or to the world at large; while he allows the domestic vineyard, over which he ought to exert so superior an influence, to suffer loss from the want of faithful attention.

Tigers of Java.

D'Almeida in his work descriptive of Java, frequently speaks of the tigers with which that island abounds, and on more than one occasion alludes to a superstitious feeling prevalent among the natives, which refers to these animals. In one of his excursions he visited an ancient Buddhist temple, then in ruins, consisting of a series of chambers hewn out of the solid rock, about twelve or fifteen feet from the ground. After describing these, he says:—

"In one of the caverns is a large cavity, said to be the opening to a tunnel which extends far into the bowels of the Klotau mountains. I felt a great inclination to penetrate this mysterious place, thinking I might meet some more remains of Buddhism; but the guide persuading me not to attempt it, on the ground of its being considered a tiger haunt, I gave up the idea.

"On our way back I asked the juru coonchee, who I found spoke Malay well, if he himself had ever seen a tiger in the temple. His reply was,

"Oh! yes, sir; one morning in particular, I remember, I was ascending the steps, when an enormous one suddenly rushed out of the opening to the left, and stood looking at me; before, however, I could take a good aim at him he made a speedy retreat down the side, a few yards from me, and was soon lost to sight. But," he added, "when the paddy is sown, one always sleeps in this temple the first Tuesday in the month, to propitiate the good spirits for the growth of the grain, and on that day I would on no account kill a tiger seen near the spot, as it might bring a darakha (a curse) upon me."

"A curious story concerning these animals—proving the peculiar veneration in which

ey are held by the natives—was related to by a gentleman as a fact. A friend of his, he said, having bought a large tract of forest land, had a small attap hut built in the middle of it for himself and the men whom he had hired to fell the trees. They had not been settled many days in their temporary abode, when one night, as the Dutch gentleman was lying awake, but with closed eyes, he felt a warm breath on his face, accompanied by a kind of sniffing sound. Fearing it was some reptile, he dared not move or breathe, but, by a terrible effort, kept himself perfectly still, until the sound of steps retreating from his bedside convinced him that his surmise was incorrect. Opening his eyes very slowly, he was, however, none the less horrified to see, sitting on his hind-legs, an enormous tiger, with its glaring eyes fixed on the bed and its occupant. Not having any weapon near him, the Dutchman felt he was defenceless, but had nerve enough to remain quietly where he was, keeping his half-closed eyes fixed on the unwelcome visitor. In a few moments, which appeared to him not only the most momentous, but the longest, he had ever experienced, the intruder stood on all-fours, and sniffed about a little. 'I cannot live it out,' thought the poor gentleman, 'if he comes to my bed again;' and as he lay he could feel the cold perspiration dropping down his face. Fortunately, however, his ordeal was over sooner than he anticipated, for the tiger, making his way to the opening which served as a door, jumped to the ground.

"The astonished and terrified gentleman instantly arose, and calling up his men, asked them if they had seen anything of the tiger. Their reply being in the negative, he fastened on the entrance to his room as securely as possible, again retired to his bed, and, without any further interruption, enjoyed his usual repose.

"Next morning, summoning all his woodcutters, he proposed a hunt for the tiger, which he felt convinced was lurking no great way off. This proposition the men very respectfully declined, on the ground that the tiger, having done him no injury when it had him in its power, must have been a good one, who, he might feel assured, would preserve his cattle from the attacks of other wild animals. The very breathing of the wild beast in his face would, according to their conviction, act as a charm against all dangers by which he might be assailed. The gentleman laughed incredulously, but, as he was the only European, gave way to them so far as concerned his proposed hunt. Notwithstanding, however, his laborers' good opinion of the tiger, he took care, before nightfall, to have an effectual barrier, in the shape of a rough floor, fixed in the opening through which the dangerous animal had made its entrance and escape."

"Little Things of Great Influence."

Amongst other things transpiring in the society of Friends, and calculated rather to disturb the minds of some, there are practices which have hitherto been considered entirely out of the usage, as well as contrary to the principles, of that body; and although they may appear intrinsically little things, yet I cannot accept them as evidence of a healthy onward progress, but rather as signs of retrogression, and they seem to bear the impress of a love of variety for its own sake, or

the working out of a spirit of unrest. One practice to which I allude is the utterance of formal or set words before or after meals, and these too, in some cases, by children evidently instructed so to do. By any one at all acquainted with our views on prayer, not to say of divine worship, this practice must be known to be at variance with those views, and calculated to foster not only a meaningless form, but also the custom of *taking the name of the Lord in vain*: which cannot be avoided if the words used spring not from the heart: and it is well known they cannot at all times emanate from this true source. If such be the case with regard to ourselves, what must the *actual* influence be upon our children? and this, it appears to me is a solemn home-inquiry for those standing in the relation of parents.

Again, there are creeping in amongst us certain salutations and modes of address in speaking and writing which are often untruthful and beneath the dignity of a sincere follower of Christ, as also quite exceeding the requirements of true courtesy. These are but a few of those things which may be embraced in the catalogue of declensions from old-established right usage amongst us, and though I might enlarge, I forbear, leaving these few thoughts in love for the serious pondering of those whom they concern.

"Our testimony to plainness of speech, behavior, and apparel," says the Yearly Meeting Epistle, 1842, "rests upon sound unalterable grounds. It was in the hearty reception of the government of Christ, and in love to him, and fidelity to his law, that our forefathers, in the light of that truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth which had, and still have, so largely insinuated themselves into the established customs and the changing fashions of the world. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart."

I would query whether the adoption of the testimony here spoken of, and a departure from it, can emanate from the same light of truth, and rest upon the same "sound and unalterable grounds?"—*From the British Friend.*

THE FRIEND.

ELEVENTH MONTH 19, 1870.

The accounts daily given in the newspapers of the progress of the war between Prussia and France, are almost uniformly descriptive of wide-spread bloodshed and misery; heart-sickening to every lover of his fellow-man. In estimating the call to, and results from any measure, selfishness prompts men to look little, if at all, beyond the probable effect on their own present interest; too little regarding the demands of christian principles, or the duty of loving our neighbor as ourselves. This is glaringly manifest at the present time in the policy pursued by the neutral governments and people of Europe; for while they properly refrain from exposing themselves to the horrors of war, it is reproachful to christendom, and the profession of Christ's religion made by them, to stand aloof watching the indescribable carnage and suffering inflicted, without demanding, in tones

that would command respect, that the combatants shall cease their ensanguined struggle and submit to rational terms of peace.

Whatever plea may have been plausibly urged by the approvers of war in justification of Prussia accepting the gage of battle thrown down by France, and whatever apology may be made for the dire punishment she has inflicted on the aggressive nation, it must now be apparent to all, that the pride of conquest and the lust of power have poisoned the hearts of those who sway the councils of the conquerors, and in a spirit that, however it may disguise itself in the garb of patriotism, seems almost demoniacal, they are committing the most atrocious cruelties on their beaten foe, and desolating the country with vandal ferocity by fire and sword. It seems almost incredible that in this age of boasted civilization, a protestant people, or rather the despotic governors of a protestant people, should so openly set at defiance every sentiment of humanity, and every principle of the Christian religion, as to avow before the world, the determination to go on murdering or torturing their fallen and almost helpless neighbors, unless they will unresistingly submit to just such terms of peace as suit their own views of conquest and aggrandizement. Yet, if we may give credit to the accounts of passing acts and conferences, such is the course remorselessly pursued by King William and his councillors.

While this is going forward, Great Britain and the crowned heads of Europe look on like spectators of a prize fight, each afraid or unwilling to take such peaceable but effective measures, as might stop the combat, and allowing their respective people, as they can seize opportunity, to supply each combatant with means for continuing the gory struggle, and thus put the price of blood into their pockets. What a comment is all this, upon the war policy; the policy that makes the sword the arbiter of national disputes, and virtually declares that might gives right.

Meanwhile language cannot adequately set forth the desolation and suffering pervading France. Not only do those who have entered the military service suffer, but the non-combatants are robbed and spoiled; many of their nearest relatives, and their friends are slain or crippled for life; their homes are sacked and burnt; their cattle and provender seized, and whatever other means of living may be left, levied on to satisfy the demands of their unrelenting enemies. Famine and pestilence are following in the track of the contending armies, and the measure of calamity seems fast filling up, presenting a spectacle of human woe that should move the heart of every friend of man to pity, as well as warn him to shun the awful consequences of giving way to the lusts that war in our members. The call is loud and urgent to those who have the means, to extend a hand of help and promptly supply the food and clothing which must unquestionably be sent from abroad, to keep thousands from perishing by starvation. Though Friends in this country are far removed from the scene of slaughter and misery; yet the question presents, is there not a duty to add our mite towards administering some help to the thousands of our fellow men who are ready to perish? Can we not do something towards feeding the starving and clothing the naked, and if so, will we be guiltless without acting according to our capacity?

Friends in Great Britain are making exertions to send help to the non-combatant sufferers. They have put forth a circular for distribution among their members, from which the following extracts are taken:

The War Victims' Fund for the Relief of the Peasantry and other Non-Combatant Sufferers in France and Germany.

The well-known views of the Society of Friends on all questions relating to war have made it difficult for many of them to co-operate with perfect satisfaction in the efforts now being made for the benefit of "sick and wounded Soldiers."

Nevertheless, the principles they profess, as a Christian body, prompt them without reserve, and with willing hearts, to extend help to the peasantry and other non-combatants who are suffering in person or property from the present destructive war.

The value of the growing crops, farming-stock and implements, consumed or destroyed by the contending armies, is incalculable. It is notorious that thousands of houses, and even some entire villages, have been burned or laid waste; and in many districts the inhabitants have neither shelter nor warm clothing for the winter, seed for their present necessity, nor money wherewith to procure it.

These fearful ravages, inseparable from the presence of large armies in the field, must inevitably entail an amount of suffering on the innocent and helpless, on the aged, the women and the children,—many widowed and orphaned by the war,—which it is fearful to contemplate. Add to these evils the continued want of food and shelter, and the diseases which will surely follow in their train, and it will be manifest that during the coming winter the sufferings of those inhabiting the war-stricken districts must increase in intensity, and call yet more loudly for all the help which those exempt from such horrors have in their power to afford.

After the battle of Leipsic, in 1813, £300,000, raised in the United Kingdom, was dispensed to the distressed peasantry and others in Germany. During and after the war in the United States, American and British philanthropy raised well nigh a million pounds sterling for the benefit of the colored population, and yet this sum failed to avert a fearful amount of mortality.

It will be evident that a war in which nearly a million and a half of soldiers have swept over and devastated so wide an area, must have produced destitution which the very largest funds ever likely to be raised can most inadequately relieve.

We recognize the force of the appeal contained in the following words, issued on behalf of the villagers of North-eastern France: "You, our British brethren, know the comfort and security of a land where every man's house is his castle; you have, for centuries, not felt the ravages of invasion: fancy the destruction of all your means of subsistence, and then refuse—if you can—to help, and help quickly, your neighbors who are perishing."

The committee appointed by the Society of Friends have met several times, and anxiously deliberated on the best course of action, especially with reference to the selection of suitable Friends to proceed immediately to Belgium and the North-east of France, and there organize arrangements for the simulta-

neous investigation and relief of urgent distress. With this object, Henry J. Allen, of Dublin, and William Jones, of Middlesborough, will at once proceed to the frontier districts of France and Germany; these Friends, whose knowledge of the languages and acquaintance with the district, well qualify them for the onerous and important service, have kindly and promptly placed themselves at the disposal of the committee.

The committee hope to be prepared shortly to receive contributions of food, blankets, and other woollen and cotton fabrics, warm clothing and various useful commodities or materials, and intend to open a depot in London for their reception. On this head full information will be circulated as speedily as possible.

SUMMARY OF EVENTS.

FOREIGN.—On the 9th inst., the French army of the Loire, under General D'Aurelles de Palladines, attacked the Germans under General Von der Tann, in the vicinity of Orleans, and after a series of engagements succeeded in defeating them and obtaining possession of the city. The losses on both sides were considerable, but those of the Germans were much more severe than those of the French. A dispatch from Tours states that the total loss of the Germans, including 500 sick and wounded who were abandoned, aggregates 10,000 in killed, wounded and prisoners. The French loss is estimated at about 2000. General Palladines is now executing a movement which is designed to outflank General Von der Tann's right. The latter has fallen back towards Paris, and hopes soon to effect a junction with Prince Frederick Charles and his army of about 75,000 men. The moral effect of this French success has been very great, and reinforcements for the army of the Loire are being forwarded with all possible rapidity.

The fortified town of Verdun surrendered to the Prussians on the 8th inst. Two generals, eleven staff officers, and 150 officers were captured. Beside these 136 guns, 23,000 rifles and a large amount of stores and ammunition fell into the hands of the Prussians. The strongly fortified town of New Breisach also capitulated on the 11th inst. Five thousand prisoners, including one hundred officers, were included in the surrender.

No bombardment of Paris has yet been attempted, and dispatches received at Berlin from Versailles, announce that it is not the intention of the Germans to open fire upon the city, they being satisfied that the supply of provisions will not hold out for more than three or four weeks longer, and that a surrender may be expected in less than a month, from that cause alone. A member of the English Embassy who has just arrived in London with British subjects, who were allowed to leave Paris by the German authorities, reports that the stock of provisions is distressingly short. The allowance of fresh meat has been reduced to 50 grammes daily to each person. The weather is cold, with frequent light falls of snow. It is probable that the constant and accurate fire from the French forts has been the chief cause in delaying the bombardment. Forts Valerien, Rosny and Nogent in particular, have prevented the Germans from establishing any important siege works within range of their guns. Earthworks are thrown up by the besiegers in the night, but are destroyed by the gunners during the day. Communication between Paris and Tours is constantly maintained by means of carrier pigeons. A sortie in force of the French troops under General Trochu, is supposed to be imminent. King William has issued an order that hereafter no person whatever will be allowed to enter or leave the city.

Considerable agitation prevails in diplomatic circles in Europe, owing to Prince Gortschakoff, the Russian Prime Minister, having demanded a modification or abolition of the treaty signed in Paris in 1856, forbidding the Russian fleet from entering the Dardanelles and Bosphorus from the Black Sea, and limiting the Russian fleet in the Black Sea to ten small vessels. It is feared that Russia may insist upon a compliance with these demands by force, and that there is danger of a general European war. These fears are strengthened by the increasing sympathy of England with France, awakened by fears of too great a German preponderance, and the opposition shown by Von Beust, the Austrian Prime Minister, to the plans of Germanic unity,

now under discussion at Versailles. In view of these political complications, the claims of the United States against Great Britain on account of the Alabama difficulty, have assumed increased importance, and are attracting much attention. The danger of the precedent then established is now clearly seen, and is considered by those well informed, to be so great as to have a very important influence in preventing Great Britain from rashly engaging in war.

The tunnel through the Alps, at Mont Cenis, is now nearly completed and will probably be opened through next month.

UNITED STATES.—*Census of Kentucky.*—The census shows the present population of Kentucky to be 1,438,695: increase in ten years, 277,011, the largest actual increase Kentucky has ever made in that time since its settlement.

Philadelphia.—The following is an abstract of the assessment of the real estate and personal property in the city of Philadelphia, subject to city tax. Real estate, \$491,844,096, of which amount, \$23,350,850 is suburban, \$19,773,279 farm land, and \$48,754,696 exempt real estate; personal property, \$8,592,786. Total \$500,436,882. Increase over the estimate for 1870, \$20,660,239. The result of the re-enumeration of the census in the Eighth ward on the 10th inst., by the Committee of Councils, shows that the exceptions to the national census of the city were well grounded. The difference is 2618 in favor of the city. The number of wards is twenty-eight.

The Markets, &c.—The following were the quotations on the 14th inst. *New York.*—American gold, 112 U. S. sixes, 1881, 113½. Superfine flour, \$4.75 a \$5.25 extra State, \$5.70 a \$5.80. No. 1 Chicago spring wheat, \$1.33 a \$1.34.

RECEIPTS.

Received from Richard Hall, Agent, England, 10 shillings, vol. 44, for Elizabeth Williams, Ireland, and 5 shillings to No. 27, vol. 44, for Alice Altham, England.

TEACHER WANTED.

A competent Teacher (male or female) is wanted to take charge of Friends' School at Medford.

Application may be made to EDWARD REEVES or CLAYTON HAINES, Medford, N. J.

FRIEND'S BOOK STORE.

Just published and for sale, No. 304 Arch Street, Philadelphia, "Journal of the Life and Religious Services of WILLIAM EVANS: a Minister of the Gospel in the Society of Friends." A large octavo of 709 pages.

Bound in cloth, ...	\$2.50
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FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, and manage the Farm connected with it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.
 Thomas Wistar, Fox Chase P. O., Philadelphia.
 Samuel Morris, Olney P. O., do.
 Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
 Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, Barnesville, Belmont Co., Ohio, on Fourth-day, the 26th of Tenth month, 1870, BENJAMIN, son of Edmund and Sarah Stanton, to ELIZABETH, daughter of Robert and Jane Plummer, all of the former place.

DIED, on the 4th of Fifth month, 1870, at his residence in Marshallton, Chester Co., Pa., ISAAC HIBBEED, aged 67 years, a member of Bradford Monthly Meeting. —, in Topeka, Kansas, Tenth month 14th, 1870, SARAH S., widow of Mahlon Patten, in the 46th year of her age, a member of Bangor Monthly Meeting, Marshall Co., Iowa.

WILLIAM H. PILE, PRINTER.
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